

our God. *Is. xl. 3.* "For He cometh to judge the earth"—"And the glory of the Lord shall be revealed, and all flesh shall see it together." This gospel is proclaimed by all the holy prophets since the world began, in all time, and unto all people, who, in the faith of God's elect, have "hope of eternal life, which God, that cannot lie, promised before the world began." *Tit. i. 2.*

II. The Covenant to Abraham.

The everlasting Covenant, made and given of God to Abraham, to Isaac, and to Jacob, and to their "seed which is Christ," *Gal. iii. 16,* "in whom all the families of the earth shall be blest"—is freely given to the seed of faith of all ages and of all nations, without distinction of race or colour—"that we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have," and which things hoped for we have not, neither can have, till all they who have obtained a good report through faith, and have died in the faith, shall come together into possession of the great inheritance through Jesus and the resurrection. This is "the hope of the promise made of God unto our fathers;" this is "the hope of Israel;" this is our hope. *Heb. vi. 19, and xi. 40. Acts xiii. 38, xvii. 38, xxvi. 6 to 9, and xxviii. 20.*

III. The Mosaic Covenant.

The covenant made with Israel in Horeb is ours also. Its substance is the same with that given to the fathers:—obedience on our part; and on the Lord's part, the free gift of the heavenly country for an everlasting possession. In baptism we set our seal to this covenant by faith; and we write it on our church walls, and on our hearts, daily pledging obedience to it in our Liturgy. Our heavenly father, on His part, pledges and warrants possession of the holy land, which the fathers diligently sought while pilgrims and strangers in the earth. Joshua, our Jesus, leads the Israel of God, dry shod, over Jordan, through the resurrection from the dead, into the promised land of milk and honey; "Even Jesus of Nazareth, the King of the Jews." "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also." *Rom. iii. 29.* "For there is no difference between the Jew and the Greek. For the same Lord over all is rich unto all that call upon Him." *Rom. x. 12.* "God is no respecter of persons." *Acts x. 34.* Why seek a difference where God declares there is none? Why build again the middle wall of partition which Christ hath broken down. *Eph. ii. 14.*

IV. The Covenant to David.

The everlasting covenant of a son to David, to build God's house, and to sit on His throne for ever, we all understand of Christ Jesus, who builds the temple of God in the heavens, and who shall sit in "the throne of His father David, and he shall reign over the house of Jacob for ever, and of His kingdom there shall be no end;" "upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." *Luke i. 38; Is. ix. 7.* "The house of Jacob" are not a carnal race. For they which are the children of the flesh, these are not the children of God, neither can they inherit the kingdom of God. "But the children of the promise are counted for the seed." *Rom. ix. 8.* "They